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EDITORIAL POLICY

To give authentic reports of the lectures and talks of Krishnamurti.

To present Krishnamurti's outlook upon life and, in the light of that outlook, to examine various aspects of contemporary thought.

To chronicle the activities of Krishnamurti.



The Editors accept no responsibility for any views which may be expressed in articles signed by the writers.

Further, Krishnamurti wishes it made clear that he cannot be held responsible for articles embodying his writings or sayings unless they are signed by him. In the reports of what he has said, every effort will be made to ensure an accurate presentation of his ideas.

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*Love not the shapely branch,
Nor place of its image, alone in thy heart —
It dieth away*

*Love the whole tree.
Then thou shalt love the shapely branch,
The tender and the withered leaf,
The shy bud and the full blown flower,
The fallen petal and the dancing height,
The splendid shadow of full love.*

*Ah, love life in its fullness.
It knoweth no decay.*

— J. Krishnamurti

A TALK TO TEACHERS AT LOS ANGELES

BY J. KRISHNAMURTI

The ideas I wish to express to you are not bound by the limitations of national thought, because I maintain that real thought and feeling are not encompassed by national prejudice; they have no boundaries nor frontiers. Please do not, therefore, imagine that what I say is not applicable to America, because I happen to come from the East.

One should have the capacity to think independently of all national prejudices and, hence, by independent thought create independent action, because action has value — mere thought not followed by action is vain. Thought with its corresponding action produces change in the world of phenomena, and the moment there is change, constant change, there must be struggle; that struggle produces growth, and growth is necessary to being.

Now, let us consider the individual as the basis of a group, because the individual is of the highest importance. The group is made up of individuals, and hence, if you — the individual — want to have the capacity, by continual choice, to discern for yourself what is the essential, then you must not try to fit into society. The moment an individual has solved his particular problems, his anxieties, his worries, his emotions, his desires, his greed, his grief, then what he expresses will be himself, and by that very achievement he will bring order and harmony into society or the group.

Civilisation is the expression of the individual, but in no way is it the manifestation of the complete self. The conflict, the corruption, the exploitation, the usurpation of power in the hands of the few, is the outcome of ignorant individual effort. But the moment you understand individual strife, by your own struggles, your own likes and dislikes, your own reactions — out of which is born pure action — then in the world of phenomena, the world of civilisation, there will be an alteration, a change towards order, harmony, culture. Culture is of the Self. The education of the "I" must be our chief concern. I am talking to teachers, and naturally they are

concerned with the education of those who are younger than themselves, but eventually the individual through his own continual choice becomes a law to himself. This choice is the continual discovery of truth. As long as you are cultivating the capacity to choose, to discriminate, irrespective of groups, of nations, of class, of creed, you are discovering truth. The highest aim of man is to be consummately intelligent, not merely intellectual. Intelligence is much greater than intellect, because true intelligence is the outcome of experience — the experience of reason and of affection — and that is intuition.

So long as you the individual, a separate human being, have not solved your problem, have not understood the purpose and meaning of struggle, you cannot help in bringing about the miracle of order in a world of chaos. This is the true purpose of education — not to fit the individual into society, not to make him negatively harmonious with it, but to urge him to think and act independently, to develop that consummate intelligence which is always choosing the essential.

So then, the group, the mass, the nation, is composed of individuals, but if you look at it as the individual manifesting himself collectively, then you will see that the world, the mass, the group, lies between the "You" and the "I". If the individual realises this, the battle, the continual corruption, the exploitation of the "You" and "I" ceases. So my point is that, so long as the individual is corruptible, so long as the individual is in chaos within himself, until he has understood for himself and has worked out clearly for himself the path which he shall pursue, there will be chaos around him. The individual by his incorruptibility brings about order in the world.

It cannot be the purpose of education, whether it be of the young or of the old, to fit the individual into an environment. If you are struggling within yourself, as you must, there cannot be harmony between you and society, you cannot expect it. If you look at what is happening in the world, you will find that man — and woman too, for they are the same, for they have the same desires, the same ambitions, though they have different physical expressions — is being standardised, is being made into a cog in a machine that will run

smoothly, made to fit into a society, into a nation without a fight, without a struggle. In other words, he is made into a type, into a pattern. Life abhors a pattern because a type is incomplete, and every individual who is of a type bears in his heart the weary burden of incompleteness. An individual must not become a type, he must be complete, and hence he cannot fit into society, because society or the group, is always seeking to create a type.

Now, if you examine the results of educational systems, you will see that in the majority of cases, the individual, after he has left the university, or other centre of education, fits conveniently into a mould created for him by society. In other words, he worships success. Look at the whole machine of civilisation. All honours come to the man who is successful with the group and in his business, and hence who is ordinary. To have money, to fit into the groove of society, to be ordinary, is called success. I am not against creating healthy physical conditions for all, but against the stifling pressure on the individual to follow the mass, which alone seems to assure to him the interest and respect from the group. To be different from the group is looked down upon, is considered dangerous. To think independently, irrespective of your surroundings, irrespective of the judgment of your neighbours, your society, your nation, your whole race, is condemned. You are pushed out of society, if you do not fit yourself into the mould.

Life is a continual process in which we experience, assimilate and discard. If you make yourself into a type, you can never assimilate or discard, you have not the capacity to choose, and hence you will become an automaton, a person that is dead. My point of view is that independent thought is necessary for real action, and to think independently, you must not fit into any groove of any sort, nor blindly accept what other people say.

Then, there is religion. By the worship of labels, by the worship of one person, by moulding yourself after the pattern of one person, whether it be Buddha, Christ or Mohammed, you have established a standard outside yourself, a stained-glass window standard, and you mould yourself to it. There again, you will make yourself into

a pattern, and your heart and your mind will be moulded to the shadow of another. However great, however magnificent that other may be, life abhors a type. In religion, you are always bound by an authority, by what someone else has said; you imagine that spirituality is orthodoxy. Hence, there is created a theory of spirituality. In India, some believe that you must be poor, ugly and dirty in order to be spiritual. Here also you have a theory of spirituality, though it may be differently expressed. Because you have a fixed idea of spirituality, you make the whole of life fit into that theory; you force your life, twist it, make it horrible, in order to fit into that theory, and you live in the shadow of another, you become a type, a person that is dead.

It is the same in every direction of thought, in economics, politics, social endeavour, religion, education; you are merely creating types, and not a man complete.

Why do you make yourself into a type? Why do you imitate someone else? Why do you follow authority? In spiritual matters there cannot be authority; in thought and belief there cannot be authority; it is experience alone that is of importance. Experience is the only master. Why is it then that you make yourself into a type, into a machine? It is because fear plays the dominant part in your lives. You are afraid of your own thoughts, you are uncertain; and hence you seek for leaders in spiritual matters. The moment there is desire for comfort, fear is born. Struggle breeds either fear or understanding. The moment you are afraid to struggle, you seek shelters, you look to authority in matters spiritual, you want to be told what is right, what is wrong, what is failure, what is success. But the moment there is the desire to understand this immense struggle that is going on, you do not bind yourself with fear and you try to understand every experience that comes to you.

Conformity is not culture. You cannot educate yourself through conformity. You must make proper environments, so that the individual is all the time struggling, choosing, assimilating and rejecting, and thus growing. Individuality is not an end in itself, because individuality is division, and individuality is trying all the time by

continual contact with life, to wear down the barrier that separates it from others. In other words, individuality is made up of our unconquered reactions. Reactions create barriers and divisions. But the moment you have conquered your reactions, there are no barriers and no divisions. Therefore, it is the ego, the individuality which has not transmuted its reaction, that creates barriers. But the true self resides in the region of pure action, so to attain to that self, to find out pure action, you must go through the process of reaction, of likes and dislikes, joys and pleasures, sorrows and great ecstasies, and gradually eliminate all reactions, till you arrive at your own dwelling-place, from which you act, but where there are no reactions. This is the purpose of life.

Hence, awareness in all things, in your acts, your thoughts and your emotions, and the achievement that is not born of reactions, is the highest spirituality, not the conforming to a pattern. You must create in yourself, by the excessive heights of the conflict between emotion and reason, the desire to be perfectly poised. But to arrive at balance you must pass through this extreme struggle, you cannot escape or grow weary of the world. The moment you are in the excessive heights of struggle between emotion and thought, the desire is born in you to be perfectly poised, and you are beginning to be poised. You can have any number of books that will explain all your sorrows and your struggles, your pains and your pleasures. It is very easy to explain things away. This is what all people are seeking — explanation. Does the man who is really in sorrow seek explanation? If someone whom you love dies, of what value are the explanations to you? You want him because you are lonely. Loneliness cannot be explained away. No amount of theories or explanations will make loneliness disappear. But the moment you are really struggling in sorrow, and feel that sorrow in its uttermost depths, then you are seeking the root, the cause of sorrow, and not the explanation of sorrow. Sorrow then becomes as a soil through which you must grow, a soil for nourishment, not a thing to be avoided.

Now, the enrichment of life by continual experience is pure

action, is incorruption. The poverty of life, the lack of experience is corruption. So, you must not mould yourself after a pattern. You must be the whole, all-inclusive. Thought, which is at first personal, is by experience evolving more and more towards the impersonal, and when thought is impersonal, it is intelligent. And intelligence takes you to that realm of pure consciousness, which is the consummation of human life. To be perfectly poised in that pure action, is the goal of life, the result of all experience; then life is rich, whole, all-inclusive, complete; then your problems as an individual are solved, and you are then able to give to the world that perfume, that understanding which is necessary for the maintenance of the whole.



Question: In the development of the individuality, where is the standard by which to measure high or low?

KRISHNAMURTI: How can there be an external, fixed standard? There must be continual choice, an attempt at choice all the time.

First, there is the desire to possess many things, houses, books, furniture, cars, and so on; you want to possess, possess, possess. You think that through possessions you will arrive at the life of freedom, happiness; but you do not. Then there comes to you surfeit of possessions, and you then put them aside. You then seek after a denial of the physical, the romantic; you want guides, teachers, *gurus*, masters, gods; you crave for mysteries, for romanticism. Then again, there is a revolt from that romanticism, which is an illusion, and there is a conscious, awakened choice of the reality in the false.

Question: When perfect balance between You and I is reached, is it also reached for other individuals?

KRISHNAMURTI: I am afraid you have not understood me. The perfect balance is not between the "You" and "I". This perfect balance is in oneself, and hence it is all inclusive. In that balance there is no "You and I". "You and I" is created by reactions. "You and I" is the result of separation and not in the highest attain-

ment of perfect consummation of spirituality. So when I as an individual have reached this poise, there is no individuality for me. I know you will immediately think this is annihilation. There is no such thing as annihilation. A man who has reached this point becomes the focal point of life, which is quite a different thing from annihilation.

"Is it also reached for other individuals?" How can it be reached for other individuals, if it is not struggled for by each individual? How can one man's understanding be transplanted in another?

Question: How are we to distinguish impulse from intuition?

KRISHNAMURTI: Follow up the one or the other by action and you will soon discover. How can I tell you what your intuition is? How can anyone tell you about your intuition and impulse, except yourself? The perfect man does not leave a shadow behind him, and you are all in shadows, and that is why you are seeking authority to tell you which is more essential, and which is less essential, which is good, and which is evil.

Question: Must there not be a creative urge or power, outside the control of the individual, which impels him to attain the abundant life?

KRISHNAMURTI: What greater urge do you need than of laughter and tears? That is why I have been talking about tears and laughter, and not the explanations of them. If you do not know how to suffer, if you have never cried, how can you understand, and what greater urge is there than desire? What are you doing all the time with your desire? Your highest aim is to kill it, but you cannot kill desire. What you perceive, you desire; but if your perception is small, your desires are small. If your vision is large, your desires are large. If you are in chaos, it is not the fault of desire, it is the fault of your perception.

Question: Must we not conform, to some extent, to attain efficiency, and must we not arrive at efficiency to attain leisure, to develop individuality?

KRISHNAMURTI: I know everyone worships efficiency. It is another new god. One must have efficiency, of course. In the way you do things, you must have efficiency, for it can give you leisure and the environment to develop individuality, but this is not an end in itself. Individual effort is of value in the creation of your own perfection. Individuality is imperfection. It is only a part of the whole. To become the whole, you must have the fructifying contact of life, which enriches individuality, and in that very enrichment, the individuality is lost. Then, you do not look at yourself as an individual but as the whole.

Question: I understand you to mean that man is not material, nor yet spiritual. What is he?

KRISHNAMURTI: Does it matter very much? He is everything. He is material and spiritual; that is, he is the whole. You cannot divide life into matter and spirit; they are the conveniences of the mind.

Question: If we cling to human love, will this seriously hamper our progress toward true love?

KRISHNAMURTI: If love becomes an intellectual thing, it is not real; but you must not be a slave to human love, you must through human love create the quality of love itself, which is quite a different thing.

Question: Can you tell us more definitely how to become superior, how to rise above emotional reactions?

KRISHNAMURTI: To rise above emotional reactions, you must go through emotion. Life is not a drug store, where you find convenient drugs for attainment. To arrive at the highest, you must be able to laugh and to cry which are the same thing, the extreme forms of the same emotion.

Question: Should not one join a group, as a society to help others, because group action is more effective than individual action?

KRISHNAMURTI: Action with regard to what? To alleviate physical suffering, certainly. But you cannot by group action take away loneliness. You cannot by group action soften and heal the aches of life. You can clothe me, feed me. After all the purpose of efficiency which everyone desires is to create leisure to think and to feel. You say, how am I to do it? You can do it by creating leisure for your friends and neighbors and not exploiting them. This is not a thing of the distant future, the burden of which rests on the shoulders of another.

To sum up: it is not through conformity that you arrive at self-perfection nor by dwelling in the shadow of another. The man that seeks truth cannot leave a mark behind him.

— *J. Krishnamurti.*

April 10, 1930

*Ah, come sit beside me by the sea, open and free.
I will tell thee of that inward calmness
As of the still deep;
Of that inward freedom
As of the skies;
Of that inward happiness
As of the dancing waters.*

*And as now the moon makes a silent path on the dark sea,
So beside me lies the clear path of pure understanding.
The groaning sorrow is hid under a mocking smile,
The heart is heavy with the burden of corruptible love,
The deceptions of the mind pervert thought.*

*Ah, come sit beside me
Open and free.
As the even flow of clear sunlight,
So shall thine understanding come to thee.
The burdensome fear of anxious waiting
Shall go from thee as the waters recede before the rushing winds.
Ah, come sit beside me,
Thou shalt know of the understanding of true love.
As the mind drives the blind clouds,
So shall thy brutish prejudice be driven by clear thought.*

*The moon is in love with the sun
And the stars fill the skies with their laughter.*

*Oh, come sit beside me
Open and free.*

— J. Krishnamurti

T H E N O B L E L I F E

BY J. KRISHNAMURTI

The happiness I desire to establish is serenity, which is the outcome of great experience, of continued discontentment, of great revolt, of affectionate detachment, of perfect poise of the mind and the emotions, of absolute control of the physical body. This again is the outcome of continually obeying that voice of intuition which is the cry of experience, the essence of all intelligence.

I mean by intelligence, not the knowledge acquired from books only, but intelligence which is the accumulated experience of life. I mean by revolt that attitude of mind and of emotion which will not be satisfied by the authority of another, by the urge to conform, by all the barricades which civilisations create to keep out those who do not conform, by all the moulds that religions, philosophies, laws, set for each individual. Revolt means the continual longing to discover the truth for oneself, that divine discontent which will only be satisfied by discovering that which lasts through eternity. That discontent is like the river which dances down to the sea, creating music on its way and satisfying thousands, until it loses itself in the vast waters of the ocean. The more one grows the less need is there for conformity, and the more one is experienced the less likelihood is there of self-satisfaction.

Intelligent revolt is the refusal to repeat the experiences which have brought unhappiness. Truth is never still; it is always changing, always in motion, always presenting different aspects, different facets, to the beholder. Hence, there should always be a continual change in our ideas of truth. Like a man climbing a mountain who, at various stages of his ascent, has different views of the same valley and, even when he reaches the summit of the mountain, still higher peaks remain for him to climb, so is the truth which varies from stage to stage, which is at one moment in the shadow and in the next in the full glare of the sunlight. Correspondingly must there be in us a continual change from dark to light, in order to keep up the

understanding of truth. Conformity is a sin, and revolt a virtue. Conformity means remaining satisfied with a limited vision, however beautiful, whereas revolt means a constant climbing to obtain a larger vision. In this climb from one peak to another, we may pass through the valley of the shadow of death, but it is nevertheless an ascent.

With the understanding of this idea clearly in mind — that the objective of life is the establishment of the Kingdom of Happiness through intelligent revolt — we come to the natural realisation that you cannot be happy if you are ignoble. All religions, all philosophies, all sects, hold out the hope of reward and the fear of punishment in order to induce men to noble living. They say: Be good and you will be happy; do evil and you will be miserable. It is like inducing a donkey to move in the direction you want by dangling a carrot in front of his nose. This is again appealing to the desire to conform, which is inherent in every human being. If you are miserable you *will* be ignoble, and if you are happy you *must* be good, because happiness can only come through noble thinking, noble feeling and noble living.

What is noble living? In order to live nobly you must have gone through the experiences and sorrows and sufferings and pleasures of ignoble living. Noble living is the product of ignoble living. You must have passed through the shadows of ignoble living in order to appreciate living in the sunlight of nobility, like the lotus that comes out into the clear sunlight through the mire and slime. We appreciate the lotus more because of its contrast with the mire from which it comes forth. The beauty of the stars is increased by the darkness of the night. Likewise, to understand the beauty of nobility, we must have arisen from the mire of ignoble and ugly things. To live in conformity is ignoble. Nobility is the fruit of experiences, whereas the mere enjoyment of those experiences shows a lack of nobility.

It is no good expecting a child or a child-man to be noble. His growth consists in acquiring and accumulating, whereas the matured man grows by eliminating and discarding. Many people are in the stage of trying to find happiness in the accumulation of outside things. They are still in the full throes of finding satisfaction in the sensations

of their desires — physical, emotional and mental. They are ignoble so long as they are content to remain in that condition, whereas the moment they begin to doubt, they are passing out of the shadows into the sunlight. Most of us desire to find happiness, whether it be impermanent or permanent. In search of that happiness, we go through those stages which are usually qualified as evil or sinful. There is, in reality, no such thing as either good or evil. There is only ignorance and knowledge. All selfish action is ignorance and creates *karma*. The average person, in search of his happiness, plunges into those pleasures which are transient, the indulgence of those desires which pass away the moment they are satisfied; he mistakes the passing shadows for the true happiness, and so continuously lives in them until another experience — the result of that indulgence — takes hold of him and breaks up his fancied happiness.

The intelligent understanding of all experiences means that it is not necessary to go over the same experiences again.

All ignoble action creates a barrier, either mental, emotional or physical, between us and that true happiness which we are all seeking. Every action brings with it its corresponding reaction, and whether that action creates a barrier or not depends on whether it is ignoble or noble. You can only escape from the domination of transient things, which bring in their train pains, pleasures and sorrows, by conquering them and being their master. Like fish that are caught in an evil net, we are entangled in our ignoble actions. The lack of nobility entangles and binds and perverts our vision of happiness, whereas nobility sets us free from the fetters of ignorance — physical oftentimes, but certainly emotional and mental — and sweeps away all barriers so that we have a clear perception of the Kingdom of Happiness.



Most of us are inclined to think that limitations exist only on the physical plane, whereas limitations start with the mental. Noble thinking, which is the freedom from mental limitation, must precede noble feeling and noble action. Prejudice, whether it be individual,

family, national or religious, is a form of mental selfishness, and therefore a limitation which cannot produce happiness. The man who looks upon the world from a narrow point of view will naturally have a distorted vision.

Intelligent revolt, which, as I have already said, is the first step towards the attainment of happiness, must take place in the mental outlook on life and must be applied to religious, national, social and individual problems.

The same thing applies to the emotions. All emotions which are selfish and personal are binding and limiting in their effects, and we must apply intelligent revolt to our own emotions in order to be free from their binding influence.

Finally, the physical part of us, subservient to the mind and the emotions, will naturally find its freedom the moment that the mind and the emotions are free.

The three divisions of our being are like three windows, set at different angles, that must be brought into proper alignment in order for light to come through. Too often the physical body may be beautiful, but the emotions are uncontrolled or the mind is so prejudiced and narrow that the window is unclean and the view distorted. Happiness cannot exist if one of these vehicles of expression is wrongly adjusted. A phonograph requires a musical record, a needle on its sounding box, and a motor to supply movement, in order to produce music, and if any one of the three is lacking, the result is disharmony. So the three beings within us are needed, and must be harmonised in order to produce the music of happiness. Noble thoughts acting through noble emotions are bound to produce noble actions. The three windows have been brought into line and the vision will be perfect.

WINTER GATHERING, ADYAR

TALKS BY KRISHNAMURTI

IV

I think that the difficulty with the majority of people is that they are very indifferent, and indifference generally breeds tolerance. Indifference is like a leaf which is blown about by every wind. A mind that is not clear, precise, that is not always judging, balancing, weighing everything, tends to become more and more indifferent and you admit to it every thought, it does not matter who writes or speaks it. It enters in and goes away without leaving a mark. Naturally such a mind is so indifferent that it accepts all things without examination and is benignly, sweetly, tolerant. That is what is happening with the more educated people. They accept everything without thought, without judging what they personally think about it. For example, if I put a thought before you, there is not the resistance to it of your own thought. It is like battling against a stone wall. But if there was an active, creative thought on your side, there would be a receptive quality which is essential to understanding. If you are indifferent to this thought and that kind of expression, the inference is that you are dominated, moulded, held in the authority of every passing thought. That is one of the most difficult things, I think, here in India. Hinduism admits all kinds of thought; you can be an agnostic, or the opposite, and yet you can be a Hindu. You admit everything, and hence you are like a house which lets in all the draughts. Your own mind is uncertain, you become indifferent, and indifference is sinful, if there is such a thing as sin. I would rather that you absolutely, categorically and violently deny all that I say than that you remain indifferent. You have become so tolerant that it is verging on indifference. We have in this country Christianity, Buddhism, all the religions, and we are not really spiritual, because we have become more and more indifferent. It were far better, from my point of view, to be really intolerant because you think your idea the best and that it is worth fighting

for. I am not preaching intolerance; but to be indifferent to your ideas, to your own suffering, to your own drudgery, to your own dull life, is a sinful thing, is a curse.

An active mind that is constantly watchful must first experience. Truth must be experienced and then lived. You cannot believe in truth. It is yours as much as your nose is yours, as your feelings are yours. Truth is not to be believed with indifference, but to be lived with purpose, which comes from the ecstasy of every experience. Truth is life, to be experienced through desire, through sense, through thought and emotion. As I was saying yesterday, if you block up any one of these channels through fear, through lack of understanding of the purpose of life, you are choking up the only means by which life can be understood. That is why you cannot be indifferent. Be either wholly against or wholly for. Do not hesitate between the two. If you think I am wrong it does not matter. If you do what you think is right, and do not care for the consequences, then you will not develop this baneful indifference. A good swimmer would rather swim against the current, because he takes delight in the exercise, than follow sweetly along with the current, because there is not much fun in that. It is mere relaxation. An active mind which knows what it wants, which is ever analysing, experiencing, seeking, can never merely believe in truth. It must live truth. That to me is the thing of the greatest importance in these talks. I do not want you to believe in anything I say. I have been vaguely, shyly listening to the discussions that have taken place. A man says "Krishnamurti says this", but never what he personally feels, thinks, and is struggling for in life, because all this is becoming a matter of belief, not of experience, not of life. Truth is not a matter of belief or of personal affection. You may like me and I may like you. That is not a reason why you should believe what I say. Truth is life, and life is desire, thought, sense, emotions; and if you cannot understand and develop that, you will never have truth which is happiness, which is freedom. You cannot be indifferent, you must be actively for or against. It were much better, I think — I am saying this knowing that it will be misunderstood — to be fanatical, in the bigger sense

of the word, to know what is essential and to seek it, no matter what the consequences may be. It is what *you* think that is essential, not what I think, because I cannot tell what is essential to you. It is a matter of individual discernment to find out the essential, and to do this you must be always aware, always discerning, rejecting and assimilating. Do not merely believe because I emphasise certain points over and over again. That is why I have often wondered whether it is worth while talking at all. Do not believe, but experience that which I am saying, because through experience alone can you grow and not through belief.

Question: Because of your appeal not to misrepresent your thought, many who desire to tell others of your message are frankly afraid to do so. They are waiting till their individual perfection is achieved before they can go to help their fellowmen. Is it your desire that no one but yourself should explain what are the Beloved, the goal, the direct path, etc.?

KRISHNAMURTI: Then you will wait a very long time and that is also an excuse. Do not make this so artificial. What is there so extraordinarily strange in what I am saying? It is because you are so unnatural that you take a natural thing as being unnatural, as being complicated, as being superhuman, extraordinary; you give to it all kinds of meanings and interpretations. A savage is very simple. He will believe, accept anything that is put before him without thinking that it is complicated, intricate and so on. And at the other extreme a genius, a really cultured man, will accept simplicity of thought. You are caught between the two, and hence this looks so difficult, whereas it is extremely simple. What is there that you are afraid of explaining? I have said over and over again that you must be kindly, really affectionate. What is there to explain in really loving people with detachment? It means that you must first love. But if you begin to explain those things which you do not understand, then trouble begins.

"Is it your desire that no one but yourself should explain what are

the Beloved, the goal, the direct path?" Certainly not. What is the good of my being happy, if you are unhappy? What value is it to you, if you are caught in sorrow? What does a prisoner want? He does not want explanations of the fresh air, what the trees are like, how the birds fly; he wants to be released and wants you to tell him of the immediate manner of release. The difficulty with the majority of people is that though they are in prisons, they are not aware of them and, being unaware of their own selves, and hence of their circumstances, they seek far away explanations which become more and more complicated. If there is one experience that you have gone through, you can explain it very easily, if your mind is active, if you are all the time seeking to understand life. But if you are living by second-hand tradition, and narrow morality, then explanations have no value, because they are not yours. After all, is not the goal, the Beloved, what every one of you is seeking all the time? Individuality creates perfection but individuality is not a thing in itself; it is by the fructifying contact with life that separateness disappears. If you come to think it over, really, sanely, wisely, what is there to explain in that? Why should you not explain it to others? Of course, if you do not believe in it, if you are not living it, explanation becomes difficult, and has no value. But if you are living one millionth part of it, and explain what you are living, then it has value because you cannot misrepresent what you are living. What is yours you can expound profoundly, vastly, without limitation, whereas if you are explaining something which is lived by another, your explanation goes wrong from the beginning to the end. Therefore, live first and then explanation comes as sweetly, benignly, as the flight of a bird from its nest. But if you do not live and merely talk, then you are like a four-footed animal which cannot fly. That is why if there were ten people who were really living this, and really explaining it to others, there would be a different world, a different smile, a change of countenance, a change of heart and not merely lip service.

Question: You say that truth is pathless; are we to understand

that in order to attain truth or liberation, each has to make his own path; that there will be as many paths as there are individuals and that there is no common path at any stage of the progress?

KRISHNAMURTI: Absolutely. Each one has to make his own path, because truth is a matter of individual perception and individual experience in turn, and you cannot follow the path of another, however great, however wise. Whatever prophet he may be, he cannot lead you. The individual must grow, the individual must become more and more unique to understand truth. Take the example of an arrow shot with a firm hand from a bow. There is no division of time and space at any time. It is a continual curve from the moment it leaves the bow till it reaches its aim. Mentally you can divide it into stages, but if you become part of the arrow, there are no stages — only one beautiful direct line. So in life there are no stages. It is like the dawn which reaches the summit of light. To understand truth, which is life, you must develop your sense of touch, your sense of understanding, you must develop your desires and not repress or throttle them. Make your desires so consummate, so perfect, that they have no limitation. Do not be afraid of desires. As I said the other day, what you perceive you desire, and if your perception is small, narrow, limited, your desires will be the same. If your perception is one of a tranquil, stagnant, indifferent life, your desires will help you to that. But if your perception is to be absolutely limitless, free, unconditioned, whole, continual, active, then all your desires will be boundless, ecstatic, profound, rich. It is exactly the same way with thought and affection. If your thoughts are merely, all the time, reactions to the personal element, then they will place a limitation on you. The same with love and affection.

Life, and the unfoldment of life, is purely an individual affair, and truth, as I have explained, is not a matter of belief; it is to be experienced by the individual and hence there cannot be any path to truth. I know all that is said by your teachers and your books. But this is what I say; examine it, analyse it, criticise it, question it and be active either in acceptance or in rejection of it. Do not be indifferent.

Question: You frequently use the words "incorruptibility of love". Please explain what you mean by incorruptibility. How can love be corrupt?

KRISHNAMURTI: If you ask a question "how can love be corrupted?", it means that you do not love. I will explain what I mean. You love one person; you cling to that one person; you are jealous if that one person does not love you in return. Is that not so in your ordinary life? You like me and, if I do not like you, there is at once antagonism, struggle, a continuous battling. In the process of time, through the understanding of jealousy, hate, envy and all the experiences of love, you make that love more and more impersonal, more and more detached, and you begin then to have the real understanding of the incorruption of love which is, like the perfume of the rose, given to all. The sun does not care on whom it shines. If once you attain to the pure quality of love without reactions, there will be no reaction of others on you. It is like this: You can go to the well with a small vessel or with a large vessel, but essentially whatever quantity you may have drawn, it will contain the whole of the well, for the whole quality of the water is in one part of it. Likewise, if you are capable of giving to another that love which is the essence of incorruptibility, it does not matter how much that other takes, it is not your business. But you must have in your love the essence of that quality which is incorruptibility. That means that you must begin to love people, to be really affectionate to people, no matter if it leads to sorrow. We are so intellectually advanced that we see fear and entanglements in affection, and so we put it aside. There is all the time within you that volcano corrupting your perception. But to have love without fear, you must go through all the processes of love. You cannot merely sit still and meditate on the abstract idea of love. Nor can you attain it by reading books or listening to lectures. If you really love a person, you do not know what it will lead to — the immense struggles, jealousies, anxiety, constant watching whether that person likes you — and thereby you will develop more and more of that true quality of love. But if you are afraid of love

and of affection, leave it aside. You are then blocking up one of the channels through which you must assimilate life. Therefore compete with kindness, not with systems, not with what other people say, not with religions, with *gurus*, with gods, but compete with that thing which is eternal, struggle with it in order to understand. To attain the incorruptibility of love, you must begin with the corruption of love; you must begin to concern yourself more and more with your children, your wives, your husbands. It may be selfish, it may be passionate, it does not matter. By seeking the highest you are becoming indifferent to love, you are becoming so intellectually superhuman that your roots, which are deep in the dark soil of affection, are beginning to rot. That is why you prefer to believe, you prefer to be indifferent to all things, to sorrow, to pain, to pleasure and love. How can such a man grapple with life, understand life? How can a man who has no great passion, great ecstasies, understand life which is ecstasy, which is pain, which is desire, which is everything, which culminates in the incorruptibility of thought and love? To go far, you must begin near; to climb high, you must begin low. But if, from the beginning, you have the perception of where you want to go, of that end which is the perfection, the fulfilment of life, then the climbing will be a delight; the struggle will give ecstasy and not be a mere drudging painful process.

Question: You suggest to us that we should fix our goal. You say you have attained the goal which for you is freedom, liberation and happiness. When I try to fix my goal, I find that it is not easy. There is nothing definite that appeals to me as my goal. Along what lines would you suggest that I should think, or act, so that I may perceive my goal, however dimly?

KRISHNAMURTI: Love your friends. Is not that a goal in itself? You have some abstract intellectual idea of this. If you are seeking something beyond, naturally it is vague, difficult, uncertain. But in the meantime you are treading on people. What matters is what you do now, how you act and react, how you behave, how you think now — not what you do in the future. What has the future to

do with a man who is in sorrow? The goal or the beginning of perception of the goal is very near; it lies next to you, in you. You are trying to accept my goal, my definition of the goal. You want it to be made concrete, narrowed down for your perception. I cannot do that. If I did, it would have no value to you. But if you perceive the goal for yourself, then all your ideas, all your life, all your suffering will be the goal. It will be the goal of every one, naturally, because every one is suffering.

The question is "*along what lines would you suggest that I should think, or act, so that I may perceive my goal however dimly?*" How can I suggest what you should think? When you are in sorrow, when you are in loneliness, when you are in pain, you do not ask another "How am I to get out of it?" You try ways and means to get out of it, and do not sit down and try to understand how you got into it. When you are hungry what do you do? If you are of a violent nature, you go and steal or beg, or do something. You do not sit down and enquire into the cause of hunger, what is the goal of hunger. That is the reason why I said that truth is purely an individual matter, not to be acquired through any prophet, through any leader, or through your neighbour. If you understand life through yourself, it will be the life of every one, because the self in you and in me is the same; and if you have fathomed, enriched, made perfect that self, then you will understand the self of every thing and of every one.

Question: If we are to fix our goal intelligently, we must know at least something about it, however vaguely it may be. With a view to enable us to do so, will you kindly explain whether the goal or freedom you speak of is the freedom from compulsory births and deaths that others speak of? Also, whether this goal is the final step in attainment or is one in a series of steps.

KRISHNAMURTI: I am not going to answer that question, because you are not concerned with births and deaths. You are concerned with living in the present. When you worship death, as most people do, you want to know all about it, what are its qualities, whether there is birth and rebirth. But if you are concentrated on living in

the present, acutely focussed in the present, then you are not afraid of death or of rebirth. I am not evading the question; I am not concerned with birth or death. It does not matter whether you are reborn or not. That has no value. What is valuable is how you are living now. Because the now contains the future and the past, space and time, everything. The whole of existence is in the now. This is not an extraordinary metaphysical thing to understand. The now projects into the past and into the future, in both directions, in all directions, and a man who is truly living will concern himself with life and not with death. He will concern himself with trying to make himself more and more perfect in the present, more and more incorruptible in the present. If you are hungry now, it will not help you to be told that you will be fed in ten days. If you are suffering from some vital disease, you want to be cured immediately, you are not concerned with how you got it and what is going to be the end of it. You want to be cured if you are suffering. So, please, if I may suggest it, do not concern yourself with these things, but concentrate your mind, your thoughts, your desires, your senses, in the present, and make them more and more perfect in the present and not in the future. To live in the present, in the now, to be acutely aware of the now requires great concentration. It demands such energy that you would much rather seek release in death and rebirth. Please see this, because it is vital, essential, that you should be incorruptible now, that you should try to understand now, and not bother about what lies ahead of you or behind you. There are innumerable theories as to what is behind and what is in front. You accept the one or the other. From my point of view, whatever theory you adopt is valueless. But what is of value is what you are now, how you are struggling now, in what way you are making your love more and more incorruptible, what your reactions are, in what way you treat your friends, in what way you consider others in your heart. The prisoner knows that he will be released from the prison in years to come, but he wants to be released immediately. A man who is concerned with solving the immediate from the point of view of the eternal has no future and no past. You must solve it from the point

of view of the eternal, which is life, not only the life of the individual, but the life of the whole, not your immediate future, but the whole of all life. So, if you can grapple, understand and live in the present, acutely, battling with full rich energy, then for you there is no birth or death.

31 December 1929

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For matters concerning the Ommen Starcamp:

Camp Manager, OMMEN STARCAMP FOUNDATION, Ommen (O.), Holland.

Cable Address: Starcamp, Ommen



OMMEN STARCAMP 1930

GENERAL INFORMATION

7TH INTERNATIONAL CAMP AT OMMEN (O.), HOLLAND

Tuesday 29 JULY to Thursday 7 AUGUST 1930

I. PRELIMINARY PROGRAM

Tuesday 29 July: ARRIVALS (No arrivals will be admitted to Camp after 20 o'clock). Dinner 18 o'clock.

Wednesday 30 July: OPENING of the Camp.

Other Days: Mornings: lectures. } Final Camp Program
Afternoons: free. } to be had
Evenings: Camp-Fire. } on arrival at Camp.

Sunday 3 August: VISITORS' DAY: Please see announcements in July or August *International Star Bulletin*.

Thursday 7 August: DEPARTURES.

II. REGISTRATION

IMPORTANT NOTE: THOSE WHO INTEND TO REGISTER FOR THE CAMP SHOULD WRITE IMMEDIATELY TO THE CAMP AGENT IN THEIR VICINITY (see list at the end of this Information) AND ASK FOR REGISTRATION BLANK AND FULL INFORMATION ABOUT REGISTRATION. THE ACTUAL APPLICATION FOR REGISTRATION, WITH FULL PAYMENT, MUST BE RECEIVED BEFORE 30 JUNE.

1. **CAMP AGENTS:** For convenience of registration, Agents for the Ommen Camp have been appointed in various countries, of which a list will be found at the end of this Information. Registrations should be made through them.

2. **CONDITIONS:** Registrations are subject to acceptance by the applicants of the Camp Rules and Regulations and to the approval of the Board of the Starcamp Foundation.

3. **REGISTRATION FEE:** Dutch Fl. 40.— for the ten-day period. For this fee an ordinary camp-bed in a tent with other people, and vegetarian meals, are provided. Details concerning registration for shorter periods may be had from the Camp Agent.

4. **FEE FOR OFFICE EXPENSES:** A fee of not more than Dutch Fl. 1.50 (about £0-2-6) may be charged for registration, at the discretion of the Camp Agents, to cover office expenses, etc.

5. **LATE-REGISTRATION FEES:** For applications received after 15 June until 30 June, Dutch Fl. 5.— extra will be charged.

6. **CANCELLATION REFUNDS:** For cancellations *received* before 1 July, Dutch Fl. 35.— will be refunded. Charges for special accommodation and the late registration-fee will be refunded in full. No refunds for cancellations after 30 June.

7. **REGISTRATION TIME LIMITS:** Registration is open beginning 1 February and ending on 30 June inclusive. Applications *received* after 30 June cannot be accepted. The date on which full payment for registration is received counts as the date of receipt of registration.

8. **MAXIMUM ATTENDANCE:** Registration for the Ommen Camp is, for 1930, limited to three thousand (3000). It is advisable to register as soon as possible after 1 February.

9. **SPECIAL REQUESTS:** No guarantee can be given regarding special locations for tents or beds, and applications *conditional* upon such concessions cannot be accepted.

10. **REGISTRATION OF CHILDREN:** For each child (7 to 18 years) accompanying its parents, a registration fee of Dutch Fl. 25.— is charged, plus extra charges if any. For children in the Family Section, please see Paragraph 14.

11. **OWN-MENAGE CAMP:** For Own-Menage Camp registration, please apply direct to the Camp Manager, Ommen, Holland. Only exceptional cases will be considered.

III. ACCOMMODATION

12. **SECTIONS OF THE CAMP:** The Camp is divided into four sections: (a) *Ladies' section*; (b) *Men's section*; (c) *Married section*; (d) *Family section*. Special tents may be had in any one of these sections; please see Paragraph 15.

13. **MARRIED SECTION:** Those registering for the Married Section must pay the extra charge for a special tent; please see Paragraph 15. There are, of course, no ordinary tents in the Married Section.

14. **FAMILY SECTION:** The Family Section has been set apart for those who have many children, and who do not register in the Own-Menage Camp but will have meals with their children in the dining-tents as usual.

This section is located near the Own-Menage Camp, and there will be a children's playground connected with it, supervised by a volunteer attendant. Parents will, of course, be held responsible for the conduct of their children. Registration for the Family Section is the same as ordinary registration (see Division II); but for family groups of *less than five persons* the usual rates for special tents must be paid — please see Paragraph 15. If *five or more persons* comprising one or more family groups are to live in one tent, there is no extra charge for a special tent.

15. **SPECIAL TENTS:** Special private tents may be reserved by payment of an extra charge according to the scale of prices below. This payment, together with a statement of exactly which size of tent is wanted, must be sent with the application for registration.

		<i>Large Tents</i>	<i>Small Tents</i>
One person . . . for Camp period		Fl. 30.—	Fl. 20.—
Two persons, <i>each</i>	„ „ „	„ 20.—	„ 15.—
3 or 4 persons, <i>each</i>	„ „ „	„ 15.—	———

16. **OWN TENTS:** Those who intend to bring their own tents to the Camp must notify this on their applications for registration. Own tents are to be sent in advance, *securely labelled*, and should reach Ommen not later than 10 July. As these tents usually take more than the ordinary space, an extra fee of Dutch Fl. 10.— must be sent with registration application. They will be pitched by the Camp Staff, and camp-bed and mattress will be provided.

17. **LODGINGS OUTSIDE THE CAMP:** Reservations for rooms outside the Camp must be made *only* through the American Express Company, Beursplein, Rotterdam, Holland. Before such reservations are made, the full registration fee of Dutch Fl. 40.—, plus Dutch Fl. 30.— for room charges (ten days or less), must be sent with the application for registration, and a receipt obtained for the total amount. The number of this receipt must be notified to the American Express Company. All correspondence concerning rooms should be sent to the American Express Company and *not* to the Camp Manager, to hotels or to private houses. Neither the Camp Manager nor the American Express Company can assume any responsibility for the quality of rooms, but the best possible arrangements will naturally be made. Each duly registered person living outside the Camp grounds will be entitled to a camp-bed in an ordinary tent in the Camp *if this is asked for when registration is made*.

18. **CAMP HUTS:** Those who hold Letters of Occupancy for the Camp huts must state in their registration application the names of those who will occupy their huts.

IV. CAMP NECESSITIES

19. **CAMP OUTFIT:** Cup, plate, spoon, fork, knife, electric torch, sheets, blankets, pillowcase, soap, towels, etc. Any of these articles may be bought at the Camp Shop. Nights are cold even in July. *Blankets* may be rented at the Camp Storehouse, *but only in exceptional cases*.

V. ARRIVAL AT CAMP, AND LUGGAGE

20. **TRAIN ARRIVALS:** To prevent congestion, those arriving at Ommen station by special trains are requested kindly to remain in their seats with their luggage until they are asked to leave the carriage. Special coaches bringing travellers to the Camp remain at Ommen and will be emptied one by one in order to prevent congestion on the small platforms.

21. **ARRIVALS FOR HOTELS OR LODGINGS:** Those staying in hotels or private houses must report at the special registration office at Ommen station (please enquire on arrival), which should be visited before proceeding to rooms or to the Camp.

22. **ARRIVALS FOR OWN-MENAGE CAMP:** Arrival registration for the Own-Menage Camp should be made in the General Registration Tent near the main entrance of the Camp. Luggage will be transported to the Own-Menage Camp by motor lorries, but only if provided with the special Own-Menage label (*yellow*).

23. **MOTOR TRANSPORT:** For motor transport to Camp on arrival a charge of Dutch Fl. 0.50 will be made, to be paid to the bus-conductor. The same amount will be charged again at the time of departure.

24. **LUGGAGE LABELS:** Luggage labels, of the proper colour for the section of the Camp for which application is made, will be furnished upon registration. The use of these labels, as specified below, will save time and trouble in getting the luggage at the Camp.

For Ladies' Section	White labels
„ Men's Section	Blue labels
„ Married Section	White-and-Blue labels
„ Family Section	White-and-Orange labels
„ Camp Huts	Green labels
„ Hotels and Outside Camp	Pink labels
„ Own-Menage Camp . . .	Yellow labels

All luggage should be *securely* labelled. Although the greatest care is taken, the Ommen Starcamp Foundation cannot be responsible in case of loss of luggage.

25. **REGISTERED LUGGAGE:** All registered luggage should be marked Ommen (O.) and *securely* labelled with: name of owner and number of registration-receipt. Luggage of only one person should be registered on each railway receipt, as otherwise quick and accurate distribution in Camp is impossible.

26. ADVANCE LUGGAGE:

Luggage sent in advance must arrive in Ommen before 10 July and should be clearly marked:

FRANCO
BESTELGOED

Registration
Receipt No.
.....

Owner's Name
STAR CAMP,
OMMEN (O.),
HOLLAND

The reception of furniture cannot be undertaken except by special arrangement, by correspondence, in advance.

27. **STORAGE FOR WANTED LUGGAGE:** There will be a place for storing big luggage which will be accessible daily during certain fixed hours (see Camp Program on arrival). Such luggage should be provided with: name of owner, number of registration-receipt, and the word **WANTED** in very large letters (at least 2 inches high) on a special label.

VI. FACILITIES IN CAMP

28. **POST AND TELEGRAPH:** There will be an official village Post Office at the Camp, but campers are earnestly requested to have forwarded to them, at the Camp, as few letters and papers as possible.

29. **BANKING, MONEY-EXCHANGE, TOURIST OFFICE:** The American Express Company are the financial and travel agents for the Camp. At the office of this Company in the Camp, notice boards are displayed containing rates of exchange and the 1st, 2nd, and 3rd class fares to the principal cities in Europe. All complaints about rates of exchange and travel fares should be reported promptly, during the Camp, to the Camp Office, *with full date and particulars*; but no help can be guaranteed after the closing of Camp.

30. **CASHING OF CHEQUES:** Bank drafts not exceeding £50-0-0, if properly drawn by a well-known Bank, will be accepted or cashed by the Cashier of The American Express Company during Camp. *No personal cheques will be accepted.* Attention is drawn to the convenience of the American Express Travellers Cheques.

31. **LAUNDRY:** A laundry tent is provided in which people may wash and iron their clothes. Washing of clothes in the bathrooms is not permitted.

32. **GARAGES:** Motor car shelters near Gate A or C may be rented at Fl. 24.— (£2-0-0) for the Camp time. Requirements should be stated and the relative fees paid at the time of applying for registration. No garages will be available unless reserved beforehand in this way.

VII. REQUESTS AND REGULATIONS

33. **NO ANIMALS:** No animals or pets may be brought to the Camp.

34. **UNREGISTERED CAMPERS:** People found harbouring unregistered persons in their tents will be asked to leave the Camp with their guests.

35. **ILLNESS:** Persons who are seriously ill or suffering from serious diseases cannot be admitted to the Camp.

36. **MOTOR CARS:** Except on the day of arrival and of departure, motor vehicles will not be allowed inside the Camp area.

37. **PRIVATE SECTIONS FOR MEN AND WOMEN:** During the Camp the tents in the Ladies' Section are strictly private, as are also those in the Men's Section. Visits from one Camp to the other are prohibited because of inconvenience to other tent occupants. The Married Camp is provided for married couples; please see Paragraph 13.

VIII. VOLUNTEER WORKERS

38. **FORE- AND AFTER-CAMP:** Only workers *invited* by the Camp Manager may attend the Fore-Camp and the After-Camp. No one without this special invitation will be admitted before 29 July or allowed to remain in Camp after 7 August.

39. **CAMP-SERVICE:** As there is a large amount of work to be done in the Camp, and as the Camp is only made possible by efficient and thorough volunteer help, we hope that everyone will be eager to undertake some part of it. In order to know in advance what help we shall receive, those who really wish to help are asked kindly to select what they will do from the list of activities given below, *and to indicate this by the number in their applications for registration.*

If an insufficient number of helpers volunteer, everyone in the Camp under the age of sixty may expect to be called upon to help in the Camp work.

CLASSIFICATION OF CAMP WORK

CLASS	WORK	HOURS	REQUIRED
1:	Those willing to do any work at any time, as needed, and to miss a lecture or other Camp event if necessary.		
2:	Those willing to do any work <i>except</i> at lecture times.		
3:	Kitchen and dining tents	7—10 a.m.	100
4:	" " " "	12—3 p.m.	100
5:	" " " "	5—8 p.m.	100
6:	Supervision during bath hours	6—8 a.m.	6
7:	" " " "	8—9 a.m.	6
8:	Inspection of bathrooms and sanitary installations	Frequent inspection during the day	3
9:	Ushers (stewards for lecture tent, etc.)	During lectures	20
10:	Transport of food	During meal hours	25
11:	Stenographers and typists in office	Morning	2
12:	" " " " " "	Afternoon	2
13:	Telephone " " " " " "	8—10 a.m.	2
14:	" " " " " "	10—12 a.m.	2
15:	" " " " " "	12—2 p.m.	2
16:	" " " " " "	2—4 p.m.	2
17:	" " " " " "	4—6 p.m.	2
18:	" " " " " "	6—8 p.m.	2
19:	Stenographers for lectures (only experts)	During lectures	10
20:	Nurses for Hospital	Hours to be fixed by the Staff	12
21:	Office Messengers	8—11 a.m.	2
22:	" "	11—2 p.m.	2
23:	" "	2—5 p.m.	2
24:	" "	5—8 p.m.	2
25:	Baggage tent (strong men)	Every other day	10
26:	Canteen: sub-managers and assistants	All day except during lectures	44
27:	Canteen Service (boys)	20
	" " (girls)	20
28:	Bus conductors	Days of arrival and departure, all other days principally morning and evening	12
29:	Guides	Only day of arrival	30
30:	Gate keepers	Alternating, 8 a.m.—1 p.m. one day and 1—6 p.m. next day	100
31:	" "	Evening, 6—10 p.m. every other day	9
32:	" "	Night, 10 p.m.—8 a.m. May sleep when no-one wants to enter Camp	12
33:	Day-Guard	Hours: 6 a.m. — 2 p.m. or 2—10 p.m. Once, if enough volunteers. Also to report every day at 2 p.m. for possible extra duty	60
34:	Night-watch (volunteers must know English or Dutch)	During 4 hours, only one night out of three, if possible	36

35:	Emergency squad (in case of storm or fire). Only those experienced in handling emergency difficulties . .	To report as soon as emergency signal is given	50
36:	Post-office assistants (only Dutch members wanted)	During post-office hours, 12—1 p.m. or 4:30—6 p.m.	25
37:	Lost and Found	11:30 a.m. — 12:30 p.m.	4
	Only volunteers who speak Dutch and several other languages.	4—5 p.m.	4
38:	Technical experts		4
39:	Experienced game-leaders	Afternoons	10
40:	General Reserve (willing to do any work at hours when there is work to be done. Meeting for arranging work every morning at 9:30.		
		6—8 a.m.	3
41:	" " " "	8—10 a.m.	3
42:	" " " "	10—12 a.m.	3
43:	" " " "	12—2 p.m.	3
44:	" " " "	2—4 p.m.	3
45:	" " " "	4—6 p.m.	3
46:	" " " "	6—8 p.m.	3
47:	" " " "	8—10 p.m.	4
48:	Care of flags " " "	Morning and evening	2
49:	Cleaning of offices	Early morning	8
50:	Motor service (for those owning motor cars)	Any time during the day when required by Camp Manager.	
51:	Shopkeeper's Assistants	Hours to be fixed later	18
52:	Storehouse		3

MUSIC: *Monsieur H. Obrecht, chez Mlle. Marie Charles, 10 Rue de la Grande Chaumière, Paris VI*, would like to organize a small choir of professional singers and requests those who intend to come to the Starcamp to send him their names, addresses, and class of voice, as soon as possible.

RENTAL OF CAMP HUTS: It has been decided to receive applications from any persons who wish to stay in the Camp Huts at any time between 15 April and 15 June or from 15 August to 1 November. The rental charges per day are as follows: Hut for 1 person, Dutch Florins 2.00; for 2 persons, 3.00; 3 persons, 4.00; 4 persons, 4.50; 5 persons, 5.00; 6 persons, 5.50; 7 persons, 6.00. The rental charge includes electricity and running water (hot and cold). Electric heating apparatus for cooking purposes may be brought, or may be rented from the Camp; the current is 220 volts alternating. Application for rental of huts must be made direct to *The Camp Manager*. It is hoped that many will take advantage of this opportunity to live for a time in the beautiful woods of Eerde.

Postgiro remittances should be put on Giro No. 74405 (A. F. Folkersma, Beheerder van het Ster-Kamp). Please note, however, that ordinary registration payments must be made through the Camp Agents.

CAMP MANAGER,
OMMEN STARCAMP FOUNDATION, OMMEN O., HOLLAND

OMMEN STARCAMP FOUNDATION

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